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Number 43

Contemporary Ideals in Religion

By George Albert Coe

Some Pulpit Types

By E. B. Barnes

The Des Moines Con- vention

Editorial

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII

OCTOBER 26, 1916

Number 43

The New Hymnal

THE DISCIPLES OF CHRIST ARE TO HAVE A NEW HYMNAL—THAT IS AN ANNOUNCEMENT OF THE HIGHEST IMPORTANCE.

A true hymnal is not a commodity, a piece of merchandise; it is the embodiment of the spirit of a people, their ideals and faiths and endeavors. The appearance of a hymnal may mark a new epoch in the church. If it interprets the way to richer fields of experience; if it gives voice to as yet unuttered visions and hopes; if it relates the Church definitely to the enthusiasms of the age in which the Church lives; if it frees Church worship from the dull routine of singing unmeaning songs which may have had meaning yesterday but do not appeal to contemporary intelligence; if it recalls the Church from the cheapening standards of a music-hall type of Christian song and sets up standards of poetic strength and insight and musical charm and glory—if it does these things a new hymnal may in fact begin a new era in a Church's history.

It is the belief of those of us who have had the privilege of examining in advance the pages of the new Disciples Hymnal—Hymns of the United Church—that this book will profoundly move the whole brotherhood of our people and that its character will win for it a wide use in the churches of other names as well.

★ ★

Considers the makers of this book.

Mr. Morrison, spiritually-minded, an artist by temperament, with a passion for music and song; now universally recognized as an apostle of reconciliation among all the scattered forces of Christ's Church. Dr. Willett, a scholar of the highest type, thoroughly human and sympathetic; alert to the practical needs of the Church today; with a heart that craves the companionship of every follower of the Master of all fellowships whatsoever. For a score of years it has been the earnest prayer of these men that there might come into all the churches a unifying spirit of good-will and brotherliness.

Are we not justified in expecting much of this hymnal which embodies the faith, hope and love of these gifted men?

★ ★

What an appropriate and suggestive title the book carries:

HYMNS OF THE
UNITED CHURCH
THE DISCIPLES HYMNAL

A dual title, each portion interprets the other. The Disciples Hymnal is not a collection of hymns peculiar to the Disciples, as if our churches desired to sing by them-

selves in a little denominational corner. It is a collection of the hymns all Christians love, or will learn to love. In singing these hymns the Disciples join their voices in common praise with the multitude of those of many names who though sadly divided into sects nevertheless are spiritually one church, owning allegiance to but one Master. It is an interesting fact that as one reads the preface of the book he will be impressed with the feeling that the editors were not so much concerned about getting together a collection of hymns, as in endeavoring to breathe into the church a new spirit of unity and love. Note this paragraph from the book's preface:

Next to the delight of soul found in working over and over these rich materials of poetry and harmony, the editors regard as of greatest significance their discovery through these hymns of a spiritually united church. Many creeds seem to melt together in the great hymns of Christian experience. A true Christian hymn cannot be sectarian. It belongs to all Christ's disciples. From many sources, far separated ecclesiastically, there comes one voice of common praise and devotion. It is from this perception of a united church existing underneath the denominational order, a church united in praise, in aspiration and in experience, and expressing its unity in these glorious hymns, that the title which this book bears was first suggested. Hymns of many creeds are here, interpreting, however, but one faith. It is our hope that wherever these hymns are sung the spirit of unity may be deepened and Christians be drawn more closely together as they draw near to their common Father in united worship.

★ ★

It is a gratifying fact that in the preparation of the hymnal the editors have not left out of this golden treasury of Christian song the better of the "gospel hymns" which editors of a purely academic point of view would have spurned. The book is high class but not "high brow!"

Modern minded congregations will take great delight in singing the hymns gathered together in the sections devoted to "Social Aspiration and Progress" and "Human Service and Brotherhood." There has never been published a hymnal which sounded forth so eloquently as this one the social note.

★ ★

Nothing is more fundamental in the making of a church's character than the quality of its worship; and a congregation's ideals of worship are disclosed by the hymns it sings. There is something pathetic in the confusion of mind that has for many years obtained among churches of Disciples as to standards of church music.

There is no doubt in the minds of those of us who have had advance glimpses of the pages of the new book, Hymns of the United Church, that the musical standards of our churches will be raised through the instrumentality of this hymnal and that a new vitality and richness will be felt in the worship of every congregation that adopts it.

THOMAS CURTIS CLARK.

EDITORIAL

HOW SHOULD A CHRISTIAN VOTE?

THE privilege of citizenship in a Republic brings great responsibility to a Christian man or woman. Some have grown hopeless over political conditions and have stayed away from the polls in gloomy disgust at the corruption and graft to be seen on every hand. These, however, have become the deserters of God's army. The place of a Christian is in the thick of the fight against evil.

The campaign this year has some fortunate features. The economic problems bulk less in political discussion than formerly. The human questions are to the fore. Perhaps the members of the late progressive party may claim a little credit for this.

It becomes clear that when the human question is to the fore, the Christian will vote for the uplift of the masses rather than for the aggrandizement of the few. The essential democracy of our Christian faith demands this.

The times demand something more than an interest in mere national politics. The international situation involves the United States, and our politics must henceforth take on world vision. The Christian ought to know what sort of a world he wants and how to get that kind of a world. He will vote on the convictions he has about the goal to be reached.

The political situation this year lacks clear-cut issues. Both leading candidates claim exclusive advocacy of certain important measures. If Bryan and Roosevelt were the opposing candidates, it would be easier to decide how to vote.

There are local situations that will doubtless lead many of the more intelligent and morally earnest citizens to scratch their tickets. In one city in the middle west, many non-socialists will vote for a socialist state's attorney, for there seems to be need of a house-cleaning, and only a socialist official could break up the bipartisan combine. There are also communities in which the prohibitionists offer candidates of attractive qualities.

The important thing in this election is that every Christian man should vote his best judgment for his country.

DISCIPLES AND THE WORLD CRISIS

DISCIPLES came into being in a crisis for religion. Sectarianism had done its worst in disorganizing the forces of Jesus Christ in the world and in bringing hatred where there should have been love. It was in those days of bitter sectarianism, when a Baptist would not buy groceries of a Presbyterian, that the Campbells undertook the proclamation of their message of the unity of all Christ's followers. Whatever success the Disciples have had has come from fidelity to this testimony. Their failures resulted from apostatizing from it.

We are now in a new world crisis. Artificial fences have been high between men. The human family has been divided by a false kind of patriotism and by foolish racial prejudice. It has followed blindly in the service of kings who fight not for their subjects but for their own glory.

But the crust of custom has been broken up by the world war. Following the war will come a period

of reconstruction, in which there will be the chance for the idealist. Men will not wish to build on the old foundations. They will seek new and better ones.

It will be in this period that the Disciples of Christ will face a second great opportunity to preach their message of unity and fraternal love. The Christian religion is to be interpreted as a great binding tie for universal humanity. Instead of separating men into hostile camps, religion should usher in a truce of God.

*The Disciples will need to be fully persuaded themselves about their testimony. It will not do to preach unity in Christ unless we possess it ourselves in fullest measure. Our loyalty to the Master must be above every kind of party loyalty.

For this great world mission, in which we shall join with the choice souls of every communion, we shall need the preparation of a new sense of God in our own souls.

FAITH IN OUR FELLOW-MEN

THERE was once an unhappy soul who was always suspecting his fellow churchmen of various delinquencies. Finding himself in error, he was forever making apologies and reparations. He seemed to find it harder to believe in his fellow-men than some poor souls do to believe in God.

Of course, it is not meant to affirm that the creed, "I believe in my fellow-men," involves a belief in the perfection of anyone. We see flaws even in our best friends. Human life is in process. None of us has outgrown entirely the dark instincts of jungle life.

The Christian believes in the salvability of humanity. The race is not hopelessly bad. Most of its evil is survival rather than degeneration. Jesus Christ had the insight to find good in the most abandoned people. He spoke to that good, and it always responded to Him. He did not utterly fail even with Judas Iscariot for the remorse of that unfaithful disciple has in it a pathetic testimony of love for the Master.

Faith in progress is only another form of faith in God. The significant progress of the world is that which relates to the enlargement of human life. The history of civilization is eloquent in its story of how God has led men out of evil into light and truth. Faith in progress is really faith in humanity.

Every doctrine of Christianity gives dignity to human life. A man is not a worm of the dust, but a son of God. He has been created but a little lower than God, the psalm-singer says. There is the God-like hidden away in every human heart. Because of this divine heritage of man we must always believe in our fellow-men.

We may fight the evil in men while believing that no man is a lost soul, but that every man has in him the hope of redemption.

WHY THEN DOES HE PREACH?

HE remarked in private conversation that he would not advise his son to enter the ministry. His own pastorate is in a city of considerable size and importance. His membership is large and loyal almost to a man to its pastor. Large congregations not exceeded by any in his community attend upon his ministry.

He has a free hand. There are practically no restraints to repress or control his message or handicap his administrative policies.

His message is modern and new to many hearers, but perfectly acceptable, or at least generously tolerated, by all his parishioners.

He preaches in a fine house of worship, a noble structure architecturally, and singularly well adapted by its appointments for practical Christian work. He is paid a good salary, quite as large as any other field would afford his particular qualities and equipment.

There are not a half-dozen citizens in the community—perhaps not a single one—who exercise leadership

surpassing his. His declarations on religion, education and even politics, have great weight in guiding the thought life and the practical affairs of the people.

The loyal, generous, devout souls of his congregation continually bear him up to God in their prayers—as they do no other person in their community—and his livelihood is based not on commercial profits but on voluntary gifts of love, so systematized that he receives his salary without anxiety for the morrow.

Yet he would not advise his son to enter the Christian ministry.

Why then does he preach himself?

The Des Moines Convention

THE Des Moines convention should be reported and estimated from more than one point of view. From the point of view of attendance and the inspiration derived from the gathering together of a large number of churchmen to consider the work of Christ, this convention was a success and a delight. It is not known how many were present from outside Des Moines. The total registration of delegates and visitors was something over 3,000, but it is quite probable that as many as 5,000 or 6,000 persons were present all told.

The vast majority of this multitude was from Iowa. Our conventions are much more local in their attendance than is generally supposed. The number of delegates from states like Illinois and Ohio was in the neighborhood of 100 respectively.

The sessions were held in the Coliseum, a building more than twice the size needed. In spite of the vast distances of the building the addresses were fairly well heard by the audiences. The addresses were of a creditable order. There is a growing conscience on the subject of adequate preparation for taking part on these convention programs. Probably the highest point of enthusiasm was reached on the evening when Mr. S. G. Inman of New York and President Charles T. Paul of Indianapolis spoke on Latin America. They interpreted the vast opportunity for Protestant Christian work in the lands of South and Central America, Mexico and the Islands of the West Indies, and captivated the imagination of the convention by presenting a definite portion of the great work as the logical share of the Disciples of Christ in the whole Latin-American field. These speakers seemed to be talking in terms of vision and statesmanship. Their cause was strengthened by the fact that the Christian Woman's Board of Missions had reached the decision not many weeks ago to greatly enlarge its work in those regions and had issued a call for forty new missionaries to carry out their plans.

The program for the entire week was carried out as previously announced in THE CHRISTIAN CENTURY. It was not an extraordinary program and there were no surprises in it. It dealt mainly with the practical interests emphasized by the several organizations. For the first time in any of our conventions the tithing system was emphasized. This is significant. It would seem that the tithing principle should be restudied by our best minds to learn whether or not our missionary leaders are wise in the prominence they are giving to it.

There was a spirit of unity in the convention. For the first time in many years the delegates went up to Jerusalem without apprehension. There was no pre-

convention tension. Nobody was being attacked, and there was no threat of any sort hanging over the gathering. This may account for the failure of the attendance to reach the expected mark, but if so, it speaks scandalously ill for many convention-goers in the past. At Des Moines there was a feeling that the whole company was practically of one mind on the issues that would arise.

As the register of the fruits of a year's missionary work the Convention was far ahead of all previous gatherings. The societies reported a total gain in receipts of \$400,000 over the previous year. Two million dollars was the total amount collected for missions and benevolences last year. The Men and Millions Movement reported that \$4,000,000 of the \$6,300,000 had already been pledged. The Convention rejoiced in the enlargement of missionary and benevolent work made possible by these increases in the offerings.

There are other points of view from which the convention must be regarded as a disappointment. It was not a great convention in the real inwardness of its character. It marked no new epoch, as did Topeka, when Dr. Peter Ainslie, with prophetic statesmanship, set going a new movement for Christian unity, or as did Louisville when the constitution of the General Convention was adopted, or as did Toronto when the first session of the General Convention was successfully held, or even as did Atlanta, which had the honor of seeing the first vision of the Men and Millions Movement.

Except for the addresses on Latin America, by Mr. Inman and President Paul there was no great new task presented to the Des Moines convention, and with but few exceptions the addresses flashed forth no new and richer interpretation of Christian experience or the Church's duty.

No problems of missions were faced by the convention—save only the problem of getting more money. The educative value of having the whole convention deliberate on the problems faced continually by the mission boards was denied this convention, as it has been denied all our conventions from the beginning.

The General Convention was organized for just this democratic purpose of putting squarely up to the churches themselves the larger problems of missionary administration and policy and letting the churches, through their delegates assembled in a deliberative convention, find the solution and determine the course of future development. After four years of existence it was reasonably to be expected that some slight beginning of such an organization of our national gathering would be effected. But there has probably never before been a

convention in which the secretarial office-holders kept the power so completely in their own hands, as at Des Moines. Practically no business was transacted. The program was kept filled with speeches—good speeches. The only form in which business came before the convention was that of reports, presented with inspiring and reassuring eloquence. The whole stage was set so that the only thing to do with these reports was to approve them and re-elect the men who made them. It is amazing that so democratic a people as the Disciples of Christ will tolerate for so long so undemocratic a manner of transacting the affairs of the Kingdom.

Even the sessions devoted to the business of the General Convention itself—as distinguished from the sessions of the various missionary societies—were lacking in significance. In the first place, the General Convention was crowded into a corner. It had two sessions—one the evening of welcoming felicitations when President Richardson made a good, sensible, but not aggressive, statement of the purposes of the General Convention; and a single hour on Saturday morning for the transaction of business which was extended to an hour and a half by beginning a half-hour earlier than on other days.

No serious business could in the nature of the case be transacted under the pressure of such time limitations. To discuss any motion made a man feel like a robber. What action was taken was done so mechanically as to be spoiled of half its significance, if indeed it was not left open to ambiguous interpretation.

* *

Take the resolution authorizing the Executive Committee of the General Convention to confer with the boards of the various societies as to the modification of their constitutions so as to integrate them into one General Convention instead of a series of independent conventions. Here was a nice, clean-cut proposal, the vote on which would reveal the sentiment of the convention on an issue which everybody except three or four office-holders of the societies supposed to be settled long ago, and reveal it so unequivocally that even these three or four officials would be able to understand it. It was carried with absolute unanimity, and without discussion. Afterward a motion made by Rev. Z. T. Sweeney to make the editors of our national church papers members of the council which is to make the adjustments between the Convention and the societies was put, and the house unanimously passed it, not being able to see how it might afterward be used to blunt the point of the previous motion.

It is plain to one whose standard of judging a convention is outside of the convention itself that this was not a prophetic gathering. It was essentially pragmatic. It had to do with immediate tasks more than with formative ideals. More emphasis was put on getting more money than on creating a vision for spending it. No such address as, for instance, that of Dr. Chilton at the Louisville convention four years ago, was heard at Des Moines. Men sensitive to the subtler tendencies of the convention could not help discerning the influence of some repressive force upon the minds of the leaders. The thousands present looked to Dr. Cory of the Men and Millions Movement, to President McLean of the Foreign Society and other such men for positive forward-looking utterances. These men brought nothing.

One cannot help regretting that the brotherhood of

Disciples is not getting the testimony of the real soul of these men and others like them. They are engaged in making the wheels of their enterprises go round. If in order to raise six million dollars Dr. Cory has to lose the free, independent, creative leadership in the realm of spiritual things which characterized him on his return from China six years ago, it will be too high a price for his brethren to pay.

Abram E. Cory, free, is worth more to the Disciples of Christ than six million dollars!

The Disciples are steadily growing more liberal, more tolerant, more unafraid of progress, more willing to follow truth wherever it leads, more devoted to Christ. The consensus of sentiment in the Des Moines convention was of that sort. But the army is in advance of its leaders. The repressive influence that operates to check the true leadership of the leaders is not the reactionary journal that has agitated our councils for twenty years. The impotence of that agitation is now generally well known.

Perhaps the influences that seem to blight the fine flower of prophetic utterance arise out of the big practical enterprises we have on hand just now, like the Men and Millions Movement. To "put across" a great undertaking like this, it is assumed, requires that every man connected with it shall, for the time at least, put a clamp on his soul and speak only those things others have spoken before him. Practical responsibility always produces caution. This is a possible diagnosis.

But we are convinced that there is a subtler influence at work in the hearts and councils of our employed leaders, an influence arising from a source both generous and arbitrary, if not self-seeking, at once amiable and sinister.

If the Disciples of Christ are to bear their testimony to the high spiritual ideals for which God prepared them, they must be kept a free people, unbribed, ever holding truth and ideals far above mere success.

CONVENTION PUBLICITY.

A GAIN is heard the annual complaint on account of the failure of the General Convention of the Disciples of Christ to receive any kind of satisfactory treatment in the daily press. Dr. W. T. Moore called the subject up at one of the sessions, but the tiny half hour or so set apart for the transaction of the business of a great brotherhood of a million and a quarter people was already nearly filled.

Dr. Moore's suggestion for the appointment of a publicity representative was acknowledged, but impatiently passed over.

Since leaving Des Moines we have heard many echoes of Dr. Moore's complaint. The local press in the Iowa city gave a very fragmentary and not at all dignified account of a convention that brought more people to Des Moines than any other kind of attraction draws to that city from year end to year end, excepting, perhaps, only the state fair.

The metropolitan press of the country published hardly more than one little telegram, saying simply that there was a convention going on and that it was largely attended. But no report of the great work of the past year, with the unprecedented amount of two million dollars raised for missions and benevolences, was given, nor was any interpretation of the problems and issues facing the convention set forth.

We have at hand a communication from Mr. Paul Moore, of Washington, D. C., which states the fact of the case very well:

Editor THE CHRISTIAN CENTURY: What sort of publicity the Des Moines convention had in western daily papers I know not, but in the east it has been nil. I have seen two little telegrams taking about three inches of space.

On the other hand, the Episcopal convention has had big space in eastern papers. Even a small town daily, such as in Cumberland, Md., has had good reports.

I have called attention before to this failure of ours to get adequate publicity. Other churches put money and brains into this. The Methodists had a "rumpus" with the Associated Press a few years ago and then appointed and paid their own men to take care of publicity. Even their Board of Temperance and Public Morals has a "research secretary," located in Washington and publishing monthly a sheet for the use of the general press. The Episcopalians, who are already well organized, are talking of a regular publicity bureau. With us everybody's business is nobody's. And we are missing great opportunities.

PAUL MOORE.

We believe such a press representative should be appointed. One illusion ought to be removed, however. Our lack of space in the public press is not due wholly to the lack of such a functionary. It is chiefly due to the fact that our conventions, beyond a statement of the bare fact that there is a convention, and that so many thousand persons are present, are not transacting business that is of public interest.

We let our secretaries and mission boards run our business for us while we sit in convention and passively listen to speeches.

When the secretarial autocracy gives way to a democratic method of doing the business of these 10,000 churches of ours, our conventions will have vitality and reality enough to be regarded by the press as having some news value.

A LOST OPPORTUNITY.

IT SEEMED odd to see the name of Dean Shailer Mathews of the University of Chicago on the program of the Des Moines convention for an address on Christian union. In all the land there is probably no man whose way of thinking on this subject is farther removed from the Disciples' way of thinking. Dr. Mathews is a denominationalist, not alone by custom and tradition, but in his philosophy. He can probably make a smarter defense of the sectarian order than any other living man. His attitude toward Christian union is the characteristic Baptist attitude, plus a well seasoned apologetic for it.

Those who assume, as probably did the committee which invited Dr. Mathews to speak at Des Moines, that because he is president of the Federal Council of Churches of Christ he is therefore a leader in the cause of Christian unity, would have been disillusionized had they ever read his position as stated by him in certain periodicals or heard his address before the Baptist Young People's convention held not long ago in Chicago.

One could have wished for a great address on Christian unity at the closing session of the convention in Des Moines. The thousands of people present were disappointed at not having a fresh and convincing interpretation of the movement which more than anything else represents the essential Disciple ideal.

Next to such an interpretation by an advocate of out-and-out unity, the convention would have welcomed an address clearly and unequivocally on the other side of the question.

Dr. Mathews would have pleased his audience better

by frankly opposing its traditional conviction on the subject of Christian unity than by the gingerly and more or less ambiguous talk he made.

He could have given us something to think about until the next convention, if he had tried.

GOVERNOR CLARKE AND DR. MEDBURY.

GOVERNOR GEORGE W. CLARKE of Iowa, a life-long Disciple of Christ, made a magnificent address on the opening night of the General Convention, welcoming the Convention to Des Moines. It was not a perfunctory felicitation. It was a studiously-prepared address, delivered with the passion of a prophet conscious that he has something weighty and urgent to deliver.

It marked one of the very few times when the Des Moines convention program rose above the level of routine utterances.

The central thesis of the address was liberal and progressive, radically so. Probably no "liberal" minister or teacher in the ranks of the Disciples would go so far in identifying Christianity with ethical love toward God and man as did Governor Clarke.

But the address was received with great favor and round on round of applause.

Afterward hundreds crowded to the front to thank the Governor and approve his words, among them men of supposedly widely varying shades of religious opinion. None was more enthusiastic in his congratulations than Dr. Medbury, the beloved pastor of University Place Church, Des Moines. Dr. Medbury not only told Governor Clarke of his joy in hearing the address, but communicated it to many others as he passed out of the hall.

But the fact had already begun to circulate itself about the Convention that Dr. Medbury had declined to accept the committee's assignment of a certain distinguished visiting pastor to preach in his pulpit on the following Sunday morning, on the ground that this pastor (no, he does not live in Chicago) had a reputation not strictly orthodox.

It is safe to say, however, that this brother minister would have delivered a much more orthodox message than that which Dr. Medbury commended with unrestrained approval in the case of Governor Clarke.

In mentioning these things at this time, it is quite apart from our purpose either to give a partisan interpretation to Governor Clarke's address or to reflect on Dr. Medbury's sincerity. Yet we cannot help expressing our disappointment in Dr. Medbury. At one of the sessions he deeply moved us all by his prayer that God would "take from our hearts every petty, partisan, and unbrotherly thing." Such a plea would seem to indicate that his own soul had wholly passed out of the stage of theological prejudice which a decade ago narrowed his sympathies and perceptibly hindered his work as a pastor of college students. Many of his brethren who have thought they saw in his later ministry tokens of an enlarged vision and a sympathetic understanding of, if not an agreement with, the point of view of modern men, were pained on hearing of his unbrotherly attitude toward the minister assigned to his pulpit.

But all of this is not now our point. Our reflections have led us to wonder whether our guardians of orthodoxy know, after all, what it is they are guarding, and what it is they are guarding against.

Contemporary Ideals in Religion

A Portion of a Paper Recently Read at the City Club, Chicago

By GEORGE ALBERT COE

Professor, Union Theological Seminary, New York

IF you had asked an Athenian in the age of Pericles, "What are the religious ideals of Athens?" he would have had not the slightest difficulty in replying. For Athens was the state and the state maintained in the Eleusinian Mysteries an annual revival of religious consciousness. Here the youths who had reached an appropriate age gazed for the first time upon certain sacred objects, and upon a solemn drama symbolical of the soul's progress, while from the lips of the hierophant fell instruction concerning the ideal meaning of life.

When we endeavor to say what are the religious ideals of our own people we are in no such happy situation. America is not the state. America has no hall of sacred mysteries, no initiation of its youths into an American conviction as to the destiny of man. There is no American church, and there will be none. The spirit of America speaks in no creed of its own, through no priestly voice. It is rather a certain ethereal essence that thrills our souls when we meet one another simply as citizens. Of it we may say:

There is no speech nor language;

Its voice is not heard.

Yet its line is gone out through all the earth,

And its words to the end of the world.

The audible voices of religion are not one, but many; we have not a church, but churches, and these are contrary, the one to the other. Possibly some future historian, free from all our biases, will see in our sectarianism a real unity, a spiritual division of labor. Let us hope that we shall yet discover that each of our sects is but laying a separate stone in a single temple of the spirit. But to us of the present, trying to understand ourselves, and to be true to ourselves, the ideals of our religious bodies are contradictory, irreconcilable. Our America is the scene of a warfare of the spirit.

ARE WE NOT ALL SECTS?

I state this conclusion at the outset, in advance of the evidence, partly in order that the evidence may be the more sharply scrutinized, and partly in order that there may be no illusion as to what is involved in our assumption that we are competent to scrutinize religious ideals. Are we sure that our present scrutinizing attitude does not already contradict some of

the ideals that we are sure to meet? We are assuming—are we not?—that the religious divisions of our populace are so many sects, each of which we regretfully see going on its own way. We desire that all of them shall discover some common or inclusive principle, following which each may contribute to the unification of American purpose.

If, indeed, these sects would acknowledge themselves to be sects; if each one would seek to transcend itself in some inclusive truth or purpose; if ecclesiastical institutions understood themselves to be subject, as individuals are, to the spiritual law that he who seeks to save his life loses it—then the search in which we are at this moment engaged might regard itself as non-partisan and judicial.

THE SPIRIT OF PRIDE

But what if our religious divisions should deny that they are sects? What if each one should say, "I have already settled the question that you are ultimately interested in, the only possible basis for the unification of the spirit of America is that which I prescribe"? Then, in truth, our condition would be that of spiritual warfare, and at once the problem would arise whether any genuine neutrality is possible, whether we have not already taken an unneutral attitude by beginning this inquiry.

As the neophyte who sought admission to the temple at Eleusis was required to declare that he was intelligible of speech and pure of hand, so we who now agree to gaze upon the holy things of one another's faiths may well require of ourselves both high sincerity and absolute frankness with one another. This places upon me an obligation to confess that the spirit in which I survey our contemporary ideals permits me to doubt whether any religious group among us is more than a sect. I assume the liberty of questioning whether any ecclesiastical body has committed itself in word and act to any ideal that can possibly be the rallying center for the spiritual aspirations of all America. If, now, there be neighbors of mine who would declare against me any spiritual penalty for raising this question; if any be found who insist upon prescribing my conclusion in advance and regardless of what I can observe—if there be such persons, I take them, and the ideal that they represent, to be most sectarian of all,

least capable of uniting our divided souls.

SUBMISSION DEMANDED

It is because I find ecclesiastical groups requiring of one another submission rather than mutual self-transcendence; it is because there are religious ideals that cannot incorporate into themselves the freedom that I am at this moment assuming—it is for these reasons that I am obliged to regard the spiritual life of America as a warfare of the spirit. And because I must in this discussion assume unqualified freedom of religious inquiry, it has seemed to be the part of neighborly frankness to invite you to judge for yourselves whether this makes me, also, a sectary.

Let me confess also without reservation that as I gaze on the divisiveness of our religious life there move within me what seems to be a religious spirit that is larger, more inclusive than all fenced-in religion, even the spirit of America—nay, something larger than America. I worship the God, not of a religious institution, not of a nation, not of a part of history, but of the whole, even the God who, breathing himself ever where into the human clod, makes it spirit, a social craving, even the spirit of humanity, yes, the spirit of a possible world society. I bow my spirit before the spirit of the world democracy that is to be.

HOW FIND THE CHURCHES' IDEALS?

How shall we know what are the ideals of our churches? Shall we go to their formulated creeds and confessions of faith? These symbols of faith were constructed for the most part in earlier generations, before the problems of society could be seen in the perspective that is inevitable to us. In particular, you will not find here the concepts that are current in our aspirations toward democracy.

Lo, where his coming looms,
Of Earth's anarchic children latest born,
Democracy, a Titan who hath learned
To laugh at Jove's old-fashioned thunderbolts,—

Could he not also forge them, if he would?

King by mere manhood, nor allowing aught
Of holier unction than the sweat of toil;
In his own strength sufficient; called to solve

On the rough edges of society,
Problems long sacred to the chosen few,
And improvise what elsewhere men receive
As gifts of deity; tough founding reared
Where every man's his own Melchisedek,
How make him reverent of a King of kings?

—LOWELL, *The Cathedral*.

This problem of religion is simply unrecognized in the traditional forms of doctrine. We must look elsewhere if we wish to know what relation exists today between religious ideals and the ideals of democratic society. On the other hand, it should be remembered that creeds do not, for the most part, attempt to describe the good life. Rather, each creed represents a party vote on disputed questions of scripture and of history. Hence it comes to pass that upon the lips of many Christians there are symbols of Christianity that say not a specific word about the love that is the fulfilling of the law. Not in these ancient symbols shall we find the ideals by which men live.

THE MODERN REVIVAL

Is the meaning of religion in modern life revealed, then, in the intermittent geysers called revivals? To some extent it is. A great popular revival is a holiday of the spirit, a temporary release from the dullness of the economic grind. Here springs of tears and of laughter that have been going dry are unsealed. Here for the moment the individual mind, melted into a mass consciousness, basks in the freedom of irresponsibility. By these processes many a man is released from the iron bands of evil habits. Here, helped by social stimulus, men acquire moral courage and momentum. Loyalties of no mean quality displace for a time, frequently for a lifetime, the petty will that had developed in the individual's narrow bound. Common morality and traditional conceptions of religious duty are uniformly preached in revivals.

But if we ask revivalism to show us what is to be done with the tremendous social and anti-social forces that swirl around us, its voice grows feeble. If we ask it how America shall attain to the spiritual wholeness toward which she strives to lift her eyes, revivalism becomes dumb.

THREE SOURCES OF INFORMATION

There are three sources of information as to religious ideals, however, upon which, in conjunction, we may rely with some confidence, namely: the expenditures of religious bodies, the content and method of religious education, and declarations of religious bodies when they are confronted with the social problems of the day.

Let us begin with expenditures; for where your heart is there will your treasure be also! Here we come upon some things that are common to all the faiths. Religion means to all our people, among other things, regard for those who are in sickness and distress. However numerous and deep our differences may be, the Good Samaritan has our unanimous franchise. Ex-

penditures for education indicate another tenet of all American religion. Every child of God must have opportunity for education. A third and vast item of expenditure is that for the maintenance of worship. Costly worship is practiced by all religious bodies, but the types differ so much that no single or brief statement of the ideals that are here seeking utterance can be adequate.

DOES PUBLIC WORSHIP AVAIL?

Some notion of the largeness of life and of its weakness; some acknowledgment of the majesty of duty and of human frailty; some hope of a social future greater and better than the present; some feeling of a divine presence in these convictions of largeness and majesty and progress—these things, all looking toward ideals, are always present. But what contribution is being made by public worship to the spiritual unity of America or of the world? To enter some of our sanctuaries is to withdraw for the time being from America, struggling to become a soul, and to spend an hour in agreeable apartness. The portals of some of our temples swing between a vast and seething present, full of unsolved problems, and a reposeful past which in magnificent attire ever celebrates anew its own complete self-sufficiency. Yet here and there prophetic individuals, having caught glimpses of God, precisely in America's bewilderment about her own soul, cause the experience of worship, through prayer and sermon, to become a consecration to the great Spirit of Unity.

Still other vast sums are devoted to missions at home and abroad. What ideals does this expenditure represent? Mixed ideals, undoubtedly. The sentiment of pity, obedience to a command of Jesus, loyalty to a denominational enterprise, desire to extend one's own ecclesiastical organization—all these are here. But something more is here, something exceedingly vital. The modern foreign missionary movement started out as an effort to rescue individuals from sin by preaching; it is transforming itself into co-operation with the socially constructive forces of other peoples to the end that the level of whole civilization may be raised. Educative processes that form the social standards are becoming basal in missionary strategy.

ENLARGEMENT OF SOCIAL HORIZON

Moreover, the original intent to add new members to our own respective ecclesiastical bodies is being converted into the policy of transferring the control of native churches as rapidly as possible to the natives themselves, and of uniting in these churches the vari-

ous denominational groups even though we still remain separate in our own land. Finally, the home base is undergoing reconstruction; we see the laymen of today meeting in great assemblies to consider the world situation under the assumption that the problem of a world religion is their affair. The enlargement of social horizon that is coming—that has already come—is a notable fact. Laymen are actually beginning to think their religion, even their personal religious life, in terms of a possible world society. After full reckoning has been made of ecclesiastical divisions and ambitions in mission work, and of mixed motives everywhere, the missionary enterprise of today must be recognized as a tremendous expansion and deepening of social ideals.

A source of information more trustworthy even than ecclesiastical expenditures is religious education. For when we teach the young we discriminate between what we are and what our ideal is. Education never says to children, "Be what we are," but "Be better than we are." Here we criticise ourselves, and pay something for preventing in future generations the faults of our own. This is our most practical idealism. Tell me what and how you teach the children, and I will tell you to what ideals you are really awake.

THE CHURCH AND MORAL TEACHING

What, then, are the churches teaching their children? All of the churches, to begin with, are teaching common morality. By this I mean both the "do nots" of the Ten Commandments and also the "do" principle of merciful kindness. Through the constant inculcation of these principles among more than fifteen millions of the population, mostly children and youth, the Sunday schools and other church schools have become a moral bulwark of incalculable significance. The public school, when it instructs and trains its pupils in morals, relies upon the open, continuous standard-setting done by the religious bodies. Imagine the plight of the public-school teachers if they could not rely upon such educational support.

Think what it would mean if the state should suddenly find itself the only institution whereby society introduces children to the moral wisdom of the race, the only one that sets about awakening the heart of the child, out of which are the issues of social life! The American system of education is not identical with the public schools. Our system includes the public schools and the churches as complementary, mutually supporting parts.

UNANIMITY AT ONE POINT

In the social ideals that control re-

religious education unanimity will be found at one point, certainly. All religious bodies stand for the integrity of the monogamous family. But beyond this there is variation, and there is likewise much uncertainty. To say merely that common morality is inculcated leaves the story of ideals less than half told. For one and the same moral command may represent contradictory ideals. "Thou shalt not steal" is actually made to mean in our present life either "Hold as sacred the present law of private property" or "Revise this law fundamentally in the interest of humanity." "Thou shalt not kill" may mean either "Refrain from murder in the common-law sense," or "Take the commercial profit out of everything that depresses human vitality by accidents, disease, or overwork." "Love of neighbor" may mean either relieving distress, or removing the causes of distress, or the democracy of equal opportunity as against special privilege. Therefore, we must discriminate between the different social ideals that control religious education here and there.

It is noticeable that ecclesiasticisms of the exclusive types tend to set off the sacred from the secular, giving religion a sphere peculiar to itself, and thus saving it from excessive contact with the jarring ideals of society at large. I do not see how any exclusive ecclesiasticism can do otherwise. In an era of science one must not be infallible in too many things, and when laws depend upon the votes of the whole people, a particular church must not prescribe too much. But this results in the following paradoxical situation: Logically considered, every act of legislation is subject to an ethical test. In numberless cases ethical motives are actually appealed to on behalf of, or in opposition to, a proposed law.

THE VALUE OF HUMAN LIFE

This is true not only of laws that relate to vice and crime, but also to those that concern the social welfare, to say nothing of the fundamental rights of man. There is not an item in the law of contracts, there is not a business custom, that does not involve the ultimate question of the value of human life and the proper relations between man and man as persons. If I mistake not, some consciousness that this is so has begun to pervade the populace, and the masses are already seeking for a comprehensive principle and motive for social organization. But it must be pointed out that the religious bodies that most insist upon the possession of exclusive or unique authority for themselves or for their dogmas are the ones that have the least quarrel with the bi-section of life into secular and sacred.

But Protestantism, in most of its bodies at least, reveals the presence of

a contrary tendency. Most of the Sunday schools say to their children, "Here are, indeed, revealed truths that must surely be believed, but listen for God in your own heart, and then live from within outward." Now, this emphasis upon having a right heart brings these Protestants into a peculiar relation to social agitations that proceed from the heart. On the one hand, some of the leaders, holding that social service and social reconstruction are not religion, have insisted that the old slogan, "Get right with God," is sufficient for the church. But other leaders, pointing out that Jesus made love to God and love to men a single principle, have replied that there is no way to get right with God except through active love, and that, consequently, the reconstruction of society into a brotherhood is the process of salvation.

A WORLD BROTHERHOOD

Thus it comes to pass that the missionary motive, with its world-outlook, has begun to fuse with the brotherhood-motive of our most daring humanitarianism. This fusion is already expressing itself in the Laymen's Missionary Movement and in the religious instruction of children. Not, perhaps, with the consistency of a fully matured policy, but yet with the inevitability of a life process, the new courses of lessons for Protestant Sunday schools have begun to focus life's ideals around the conception of a world-brotherhood. Further, the new methods of religious education include with entire definiteness the training of children in missions and social service as a single program.

What is the reaction of ecclesiastical assemblies when they face the problems of our distracted society? Do these assemblies use the dialect of a privileged or inert social class, or the intelligible speech of a genuine world-brotherhood? As in the case of missions, so here ecclesiasticism cannot yet be said to have realized clearly that it must lose its life if it is to gain the world-life toward which it aspires. Missions *plus* remedial philanthropy may be taken for granted; but social reconstruction both at home and in mission fields cannot as yet.

A "SOCIAL CREED"

Nevertheless the acknowledged motive of brotherhood has already produced some remarkable utterances concerning current social problems. For example, the Federal Council of Churches has united upon a "Social Creed" that faces in the spirit of brotherhood a rather remarkable catalog of our social conflicts. Underlying the whole is this declaration: "The Church does not stand for the present social order, but only for so much of it

as accords with the principles laid down by Jesus Christ." This new confession of faith, taken in connection with parallel declarations by various denominational assemblies, makes it impossible to accept the assertion that is sometimes made that the churches are so many fortresses of social conservatism.

What would happen to our economic and political system if the spirit of brotherly love for all mankind should get control of it? The answer to this question will reveal the latent radicalism—and not altogether latent—that is in Protestant Christianity. There is, in fact, a large and increasing number of men and women whose religious convictions require the testing of every social regulation and custom by this question: "Does it build up the life of all the men and women and children concerned?"

A HUMAN BALANCE SHEET

Alongside the fiscal balance sheet there is demanded a human balance sheet that shall show the health and happiness and possibilities of character that go into industry and that come out of it. The clearer thinkers in Protestantism have seen that to be Christians they must insist that business become organized love. To this end they intend, as far as in them lies, to organize men of good will into a brotherhood that shall get control of law and administration and the natural resources of the earth.

These persons, and their number is growing, have the radicalism of those who are conscious of themselves as instruments of the loving will of God. Call this fantastic if you will. Say that men cannot love one another to any such extent. Say that men have individual rights or vested interests that they will never surrender. Nevertheless the fact remains that, with fresh and enlarged application, multitudes of men believe with intensity that "God is love," and that the law for our life, a law that must be put into all laws and institutions, is, "Thou shalt love thy neighbor as thyself."

SOLVING TODAY'S PROBLEMS

Do any of our religious ideals contain healing for the present world fever? The nations are writing, and crying, and striking at one another in delirium. Religion that supposed itself to be a monotheism of universal human significance turns out to be a collection of national religions, each with its own god of war. With their lips men had spoken of divine love and of human brotherhood; but men had not counted the cost of brotherhood, nor made their industrial institutions into instruments of brotherhood, nor trained their own spirits steadily to think of national boundaries or of

diplomacy as so many opportunities for brotherly love. Brotherhood was a sentiment, a hope, an ethical fragrance; but the hand upon the throttle of the social engine of steel was not the right hand of fellowship.

Has American religion anything better to offer? We have pious desires for world peace, and for the permanent cessation of war. But how do our prayers differ from those of the belligerents, all of whom desire peace? Wherein is our religion any more of a guarantee of world brotherhood than theirs? Who are *our* brothers? Religiously considered, what are national boundaries? What constitutes na-

tional honor or vital interest, religiously considered? What is the flag to God?

STONES FOR GOD'S SPOKESMEN

All those who stand forth as spokesmen for God, assure us that he desires universal peace. "Surely," they all say, "the land of world peace floweth with milk and honey." But here the voices become confused. Most of them appear to be saying, "We are not able to go up against national selfishness and national self-will, those great giants, the sons of Anak. The land through which we have gone to spy it out is a land that eateth up the in-

habitants thereof, and all the people that we saw in it are men of great stature; we were in our own sight as grasshoppers, and so were we in their sight." And one saith to another, "Let us make a captain, and let us return into Egypt." But a few of the forth-speakers for God use a different tone. "Let us go up at once," they say, "for we are well able to overcome. Fear not the people of the land. If only God delight in us, the God of the world-brotherhood, he will bring us into the land of world peace, and give it unto us."

Thus speak the few. But the congregation bids stone them with stones.

Help the Armenians

Some Sidelights on the Persecution of This Helpless People at the Hands of "The Unspeakable Turk" and Something as to the Plans Made for Their Relief

A WELL dressed but unassuming man walked modestly into the offices of the American Committee for Armenian and Syrian Relief, 70 Fifth avenue, New York City, one day early this month and inquired for the secretary. He named a middle west state as his home and said he had been thinking about making a contribution on "Armenian Sunday," to help the Armenian refugees in Turkey but had concluded, from what he had read in the newspapers, that money was badly needed then.

"I can give \$5,000," he said, "but I would like to hear something about the facts."

The assistant secretary of the committee, Walter Mallory, summarized the situation in accordance with information which had been received in recent letters and cablegrams. One of the facts stated by Mr. Mallory is that there are about a million Armenian and Syrian Christian refugees in Turkey and Persia, largely women and children, nearly all of whom are destitute. Deported from their homes by Turkish soldiers, many thousands are suffering for lack of the bare necessities of life. Then he began to tell of sacrifices which contributors to the relief fund had made.

The visitor listened to the story of a minister in Ohio, who had written that, from a salary of eighty dollars a month, his wife and himself would contribute forty dollars a month for six months.

"Well," said the stranger, "if they can make a sacrifice like that I think I can give \$10,000."

On the way to the office of Charles R. Crane, the treasurer, the donor was told of an old woman who wrote she had no money but would give her old paisley shawl—an heirloom which had been in the family many years and

had once been her mother's. He listened also to a letter from the mother of a little girl, four years old, who had earned two cents sweeping the sidewalk. She wanted to give one cent to the Belgian babies and the other to the starving Armenians.

"If other people are willing to give up things," commented the stranger, "I ought to be willing to do the same. I think that every one ought to help save this old Christian race. I believe I can give \$15,000."

Before he entered the treasurer's office the stranger seemed to make some mental calculations and when he wrote out his check it read \$18,000.

"Under no circumstances is my name to be made public," said the stranger, so the treasurer, to keep faith, personally deposited the check in the bank.

ALWAYS A SUBJECT RACE

The condition of the twelve hundred thousand Armenians whose sufferings at the hands of the Turks recently moved President Wilson to proclaim a special day on which special offerings should be taken in churches, had always been unenviable under Turkish rule. They were treated as a subject race, and lacked the right of bearing arms, a status which, in a lawless country, left them peculiarly at the mercy of their individual Moslem neighbours. But there were advantages to write off against such drawbacks. Among a rather stupid, conservatively inclined Turkish population, their commercial genius gave them a virtual monopoly of trade, and a correspondingly large share in the wealth of the country. Hard-earned gains might often in individual cases be reft away by local tyranny; but the Armenian's gifts were really indispensable to his masters, and their gen-

eral recognition of this fact was shown by the general toleration he received from them. In fact, the subject, Christian, intellectual Armenian and the dominant, Moslem, agrarian Turk had settled down into an effective, if rough and ready, equilibrium.

CONSTANTINOPLE AN ARMENIAN CITY

At Constantinople, the Armenian population had risen to more than 200,000, and there were nearly as many in Tiflis, the capital of Russian Trans-Caucasia before the recent massacre. Trans-Caucasia, in fact, with its orderly Christian government and its promising economic development, had become a second home of the Armenian race. The Katholikos, or head of the Armenian Church resides in Russian territory, at Etchmiadzin, and there were perhaps 750,000 Armenians on the northern side of the Russo-Turkish frontier.

Eight months ago, however, these represented a minority of the race, for about 1,200,000 still remained under Turkish rule. Rather more than half this majority was to be found in the original Armenia, east of the upper Euphrates and north of the Tigris. The rest were scattered through all the towns between the Euphrates and Constantinople. Their numbers were especially strong in the Adana district of Cilicia, a rich plain bordering on the northeast corner of the Mediterranean, while in the mountain fastnesses above the plain the hill towns of Zeitoun and Hadjin were flourishing centers of Armenian life.

—A. L. Ward is the chairman of a committee from the churches of Lebanon, Ind., which will promote a union tabernacle meeting in November. Some years ago Mr. Ward was the chairman of a "Billy" Sunday meeting at Boulder, Colo. The tabernacle at Lebanon will seat about 2,500.

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The President to the New Citizens

An Address Delivered at Chicago Before 8,000 Men of Many Nationalities Who Have Recently Sworn Allegiance to the United States

BY WOODROW WILSON

FELLOW citizens: I come here to address those who have newly sworn allegiance to the United States, but I realize that I cannot speak to them without also in some sense speaking to my own conscience, and to the conscience of every citizen of the United States.

The peculiarity of the people who have sworn their allegiance to the United States is that they chose to do so. Many of us were born citizens of the United States, we have been trained to that allegiance, but these selected the United States of all the world in order that they might attach their hearts and their fortunes to this republic.

REASON FOR MAKING CHOICE

I take it for granted, therefore, that they had some definite purpose in making that choice and that it will not be inappropriate for me to say what all of us must concede to be the duty of American citizens. There have been some unfortunate distinctions drawn among citizens of the United States and I want to say this thing to you:

A man or a woman who becomes a citizen of the United States is not asked or expected to give up his or her affection for the old people at home—is not expected to give up her or his pride in the great race from which he sprang. Because, as you need not be told, this nation is made up out of every nation in the world, and there is not a single national stock that has not great traditions, a great history to remember, a great history to be proud of.

NEW TIES ABOVE OLD

But what a man who comes to this country is expected to do is to put a new affection, a new allegiance above every other affection and allegiance.

He is expected to remember that his choice of citizenship is a very solemn thing which imposes a great obligation upon him for all the rest of his life, because, my fellow citizens, you have chosen to become members of the greatest self-governing nation—a nation whose people, whose order, whose strength, whose progress, and whose prosperity depend upon the conscience, the self-control, and the loyalty of its citizens.

That you have become citizens of a great self-governing nation does not mean that you can do anything that you please. It means, rather than

that, that before anything you please you must put that which you ought to do.

Only by conscience, only by an allegiance felt in every throb of the heart for the great community which you have joined can you be worthy of citizenship to the United States and keep the sacred oath which you have taken.

AN HONOR SYSTEM

Because, my fellow citizens, in a free republic it is necessary for every man of us to be worthy of freedom. It is necessary for every man of us to be a thoughtful and capable representative of a republic, so that if we were trusted all by ourselves, without any president, without any governor, without any mayor, without any policemen, to be genuine Americans we could be trusted to be so.

A free, self-governing people is a people that does not have to be watched, it watches itself. In throwing in your lot with us, therefore, you have begun to take part with us in the most difficult thing that it is possible for men to do, namely, to think first of others and only secondly of themselves in the transactions of their lives.

URGED TO LEARN LANGUAGE

In order to do that you must be genuine, intimate members of the communities with which you have connected your lives, and you cannot do that unless you learn the language, study the history, understand the traditions, and love the principles of the United States.

A man cannot be connected in sympathy with people whose language he does not understand. He cannot take part in the great life of a nation like yours unless he knows what the basis of this great nation has been.

He must know what America has been in order to know what America is. Having known what America has been, he will get this breath of ambition in his lungs to take America forward along the trail that she has blazed for herself. And not only that, my fellow citizens, it is necessary that new citizens who come to this country should not live for themselves.

ALIENS MUST MINGLE

I am always sorry to see groups derived from particular nationalities separate themselves into little communities of their own—that is, importing their own communities into

America, and not contributing themselves to the Americans.

You have got to see to it that you are real neighbors with the people who were here before you, and they have to see to it that you are accepted as real neighbors of theirs.

The strength of a nation, my fellow citizens, does not rest so much in its thinking as in its feeling. The heart of a nation is just as pure, just as warm, just as genuine as the hearts of its citizens, and outside of the heart there is no life.

Out of the heart springs the source of life and action, so that you must see to it that you do not hold aloof, that you throw in your lives with all your energy and all your spirit with the lives of the rest of them, and we must see to it that you are abundantly welcome and that we take pains to understand your problems as we have understood ours before you.

* * *

That is the object of noble institutions, such as the Neighborhood house, for example. I love to see men in great communities like Chicago know that their happiness and strength all depend upon their getting together and pulling as a single team.

One of the advantages which Chicago enjoys above some other cities in the United States is that she has the reputation of having community feeling; that men want Chicago to be a model city for the United States. I cannot say that I know of any city that has yet quite attained to the distinction of being a model community, but no city ever will attain to that distinction unless it covets that distinction and makes up its mind to get it.

AMERICA'S OPPORTUNITY

Not only must you be really part of the community with which you have thrown in your feelings, not only must you speak its language and think its thoughts, and be one of its neighbors, but you must remember that the United States has a great part to play in the world.

Can you imagine a nation more ideally situated to play a great part in the world? A nation made up out of the world ought to understand the world. No nation, I venture to say, constituted out of a single racial stock could undertake the task which the United States has undertaken—namely: to stand, not for hostile rivalry, not for the things which stir the antagonistic passions of mankind, but for

the rights of mankind of every sort everywhere.

We are prepared, my fellow citizens, to understand other nations, because we are drawn out of other nations.

HEROES OF MANY STOCKS

Gov. Dunne was referring in feeling terms just now to the fact that among those lads who had to give their lives at Vera Cruz there were representatives of four of the national stocks of the world. But although they bore the names drawn from those stocks, they were Americans.

They were proud to wear the uniform of a nation which stands for the rights of mankind, no matter what the origin of men may be, and I like to think that in the days to come America may interpret the thought of the world. I like to think that the sympathies of the world are through her exemplified not only in thought but in action; and I like to think that the only thing that stirs America is not interference with her ambition, but interference with her sympathies, which are the sympathies of all human mankind.

BIG PROBLEM AHEAD

My fellow citizens, the days that are immediately before us, not only in America but so far as the world at large is concerned, are days when some of the fundamental rights of mankind must be redefined and re-established. The nations of the world must take counsel together in order that the rights of man may be safeguarded and advanced.

I like to think that when it comes to the culmination of the great struggle on the other side of the water we have no wish to have a part in determining what the settlement shall be between the nations at war. We shall be able to participate with them in interpreting the needs and arrangements of the future.

We ought to understand what every one of them wants because we come from every one of them. We ought to understand the German spirit because we are surrounded by fellow citizens of German origin. We ought to understand what the Irish want because at every turn we have Irish neighbors.

"AMERICA WILL UNDERSTAND"

We ought to understand the ambition of the English because so many of us come of the English stock. We know the French because so many of us are French. We know the Spaniard, we know the Italian, we know the Pole, we know the Hungarian, we know the Swede, for we are of those races.

Therefore, I think it can be taken for granted that the nations of the world need not fear that America will not understand.

Is it not a worthy ambition, and is it not an ambition directly in line with the traditions and legends of the republic? America was set up in order that men everywhere should know that there was a place where men who desired justice and freedom were welcome to come, and that, having come, they would be received as real brothers and partners in the common enter-

prise which was for the interest of all men of every kind.

WARNS AGAINST COVETING TERRITORY

Let us never forget that. Let us never allow ourselves to do the things which are contrary to those ideals. Let us never allow ourselves to desire a single inch of foreign territory. Let us never allow ourselves to question a single right of men who belong to other nations. Let us particularly charge ourselves with the responsibility of standing by the little nations that need to be stood by and show to all the nations of the world that we are not interested in the geography of politics, not interested where national boundaries lie, but interested only to see that there are no boundaries and frontiers to the rights of mankind.

I congratulate you, my fellow countrymen, my newly established fellow citizens, that you have come into this great heritage and tradition. I welcome you as I would welcome those whom I would personally accompany in this great enterprise of a free people.

I welcome you because I believe in you as I would have you believe in America. You are brothers with ourselves and one of the ambitions of America from the first has been to illustrate the brotherhood of mankind.

I have not come here, therefore, to read you a lesson or preach you a sermon or attempt to set you an example, but merely to bid you welcome to a great comradeship and partnership and to ask you to go along with me and all the rest of us in a triumphant illustration of the spirit of America in the service of mankind.

Familiar Pulpit Types

The Blind Pessimist, the Blind Optimist and the Statistician

BY ELLIS B. BARNES

THE first type with which we are familiar is the man who regards this age as the worst in all time. He sees the world on the down grade, headed for the abyss. He hangs his hopes on texts that seem to droop like weeping willows, and looks for comfort in predictions of gloom and midnight and disaster. When the expected calamity at last appears a shout goes up in camp that the "prophecy" has been fulfilled, that the end is a little nearer, that the night cometh. For such men there is a connection between the tragic event of today and the horn of the Beast, or a tent-pin in the desert. The inevitable is ever on the wing. The friends of this school hitch their fortunes to the mis-

fortunes of the world. With their view of the Scriptures nothing can save the world from destruction but a cataclysmic interference of supernatural power. It must be destroyed before it can be saved. The worst is the best that can happen. It can be said in favor of a man of this type that he never has any troubles over the perplexities of modern scholarship. From Genesis to Revelation nothing is permitted but the most literal interpretations. The religious use of the imagination belongs to the schools of the Philistines, while poetic interpretations are a sure indication of an evil heart of unbelief.

* * *

Then we have the happy philoso-

pher who rubs his hands gleefully when you deplore existing conditions. He fairly cackles over the good age in which we live. Everything with him is grand and glorious. The world is a huge apple pie, rimmed with perfect health and digestion and rugged appetite; a wine vat in which you can swim unless you are determined to sink; a garden wherein roses grow without a thorn. If you find fault with anything he reminds you that your liver is out of repair, and that you are a "knocker," or a "pessimist," or something else unlovely. He tells you with his fatherly hand on your shoulder that you and not the world need the corrective. He pooh-hoos your fears and dismisses your thren-

ody with a jest. He is somewhere in the sixties, dreading the day when he will be laid on the shelf. Feeling that to face the facts of a cold and cruel world is to invite the easy taunt of pessimism, he cultivates the rosy eye that sees naught in the sky but a succession of rainbows, and in earth the New Jerusalem already set up.

* * *

But though he is useless as a factor in helping us to make the world better he is of value as a humorist, for his Pickwickian faith and hope are not to be despised. His fault is that he will not see the things that should be seen. He should belong to that popular sect which believes that what you hear is not so, and that what you see isn't there. When we think of our genial friend in the pulpit we are reminded of the Hindoo vegetarian, of whom Macaulay tells us, who was proclaiming the sin of destroying animal life. Some one showed him his vegetable diet under a microscope, but he answered all objections by destroying the microscope. Beware of that Hindoo! He will never do to tie to!

* * *

Then we have the matter-of-fact preacher who sees and has a genius for writing down what he sees. He is a keen observer, and tries to back up his observations with facts and figures. He makes all kinds of surveys and analyses. He is mathematics on foot, on the wing, on parade, on file, on tap. Figures dance through his mind in merry mazes. They trip the light fantastic in his dreams until the whole world is a-whirl with tables and statistics. If you knock at his door you need not expect to be admitted until you are loaded to the gunwale with facts, facts, facts. So far as moral conditions can be reduced to paper he reduces them, even though many influences and tendencies side-step his pencil. We recognize some of these in the lowering or raising of moral standards, the indifference or the resentment toward evil doing, the acquiescence in sins that formerly shocked, or in our deeper repulsions from them, in the blunting or the quickening of our finer sensibilities. These cannot always be put under the microscope. But from our facts, figures, feelings, fears, failures, and our faiths, we may arrive at a tolerably just estimate of the world as it is. Evils must be recognized before they can be corrected. There are a hundred ways of killing a cat but shutting our eyes is not one of them. The highest training results in the ability to see things as they are. A genius is a man who sees the diamond in the carbon. The trouble with the illiterate is that they cannot see; the mind's eye has never been brought

into contact with the light that is illumining the world of our day. "Having their eyes darkened" can be said of many, and is as fatal as the gift of seeing in false proportions. The good thing about this mathematical preacher is that he educates us in system, he conveys knowledge on which we may rest our feet when we attack evil conditions—such knowledge wings the words with power. To know whereof we affirm puts many a sermon into the class where "words are half-battles." This type of minister is very useful. He is a teacher of preachers.

* * *

Certain dangers adhere to these special types like shadows. Men of the first type are likely to discourage others with their doleful outlook. The world will be made to appear in a false light with the forces of evil in the lead. People feel that this can never be—if we believe that the earth is the Lord's and the fulness thereof. If He made it He will be its master. There must be encouragement and vision in the message of men of this type if they would win their hearers to their cause. No man can afford to be a Jeremiah all the time. There is a time to laugh and a time to weep.

The second type commands our mirth if not our respect. The world is too good to be true, according to his system of theology. If this is such a jolly world why should we strive or cry or feel the pangs of distress? His world is an illusion, a castle in the air.

The third type is likely to be mastered by his method which is always a fascinating one to the student. Where he first grasps the figures they may finally grasp him and tie him hand and foot. There are signs in the world for good and evil which slip through our schemes of precision like sunbeams through the trees. We can't set down on paper the result of a pistol shot in Europe. It was not only heard round the world, but under the earth and in the sky. It shook the pillars of the modern world. The imagination is likely to become atrophied as one steep himself in facts and figures, as was Darwin's love of music. For him was written such lines as these:

"Pictures in the sky do glow,
When comes the artist's eye,
And poems on the bushes grow,
When Shakespeare passes by."

If God could use the ancient preachers who proclaimed the Gospel from base motives, and if the Apostle could rejoice that even by them the Gospel was preached, surely we can find a place in our esteem for the many types in the pulpit of today, even though some are of so much more value to the world than are others.

About the Armenians

THE LATE MASSACRE

The recent massacre in Turkey was concerted very systematically, for there is evidence of identical procedure from over fifty places in the Empire. They are too numerous to be detailed here and there is no object in multiplying the monotonous tale of horror, for the uniform directions from Constantinople were carried out with remarkable exactitude by local authorities. Only two cases are reported of officials who refused to obey the government's instructions. One was the local governor of Everek, in the district of Kaisarieh, and he was at once replaced by a more pliable successor. Nearly a million Christians were wiped out, and the plight of the million left alive moved President Wilson to proclaim plans for relief of these sorely persecuted people.

ARMENIANS CRAZED

An eyewitness of the deportation of Armenian women and children by the Turks describes the suffering there as follows:

"All the morning the ox-carts creaked out of the town, laden with women and children, and here and there a man who had escaped the previous deportations. The women and girls all wore the Turkish costume, that their faces might not be exposed to the gaze of drivers and gendarmes—a brutal lot of men brought in from other regions.

"The panic in the city was terrible. The people felt that the Government was determined to exterminate the Armenian race, and they were powerless to resist. The people were sure that the men were being killed and the women kidnapped. Many of the convicts in the prisons had been released, and the mountains around were full of bands of outlaws.

"Most of the Armenians in the district were absolutely hopeless. Many said it was worse than a massacre. No one knew what was coming, but all felt that it was the end. Even the pastors and leaders could offer no word of encouragement or hope. Many began to doubt even the existence of God. Under the severe strain many individuals became demented, some of them permanently."

Although last Sunday, October 22, was the day especially set by President Wilson as "Armenian Day" for offerings for the relief of this persecuted people, do not neglect to make Armenian Relief a matter for your church's continuous consideration for the next few months. Offerings should be sent to the officers of the American committee at 70 Fifth Avenue, New York City.

The Sunday School

WORLD'S TEMPERANCE SUNDAY

Lesson for November 12

Golden Text: It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Romans 14.21.

Lesson, Romans 14.13-15.3.

Memorize verses 14.16,17.

14. (13) Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. (14) I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. (15) For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. (16) Let not then your good be evil spoken of: (17) for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (18) For he that herein serveth Christ is well-pleasing to God, and approved of men. (19) So then let us follow after things which make for peace, and things whereby we may edify one another. (20) Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense. (21) It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. (22) The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. (23) But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.

15. (1) Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. (2) Let each one of us please his neighbor for that which is good, unto edifying. (3) For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.

VERSE BY VERSE

By Asa McDaniel

13. *Let us not, therefore, judge one another any more.* This statement is made in view of what was said in verse twelve—*Judge ye this rather.* Determine this as your course of conduct. *Stumblingblock*—Something which is laid in the path.

14. *I know, and am persuaded in the Lord Jesus.* It is a rare arrangement of words, but used to inspire confidence and discourage against doubt. *Nothing is unclean of itself.* The Greek word literally means "common," as opposed to holy. *Of itself*—Of its own nature.

16. *Let not your good be evil spoken of.* Your Christian liberty should not be made the subject of criticism.

18. *He that herein serveth Christ*—The above statements generalized, those who serve Christ by being righteous and charitable are pleasing to God and man.

19. *So then*—Denotes the conclusion from former statements; see verses 17 and 18.

20. *Overthrow not for meat's sake the word of God*—Do not let your liberty with meats tear down the Christian community, which God has founded through Christ. *The work of God*—Represented in the

Christian's character. *Who eateth with offence*—One who eats against his better judgment—his conscience.

23. *He that doubteth is condemned if he eat*—If his faith were strong he would have no doubt or hesitation. *Whatsoever is not of faith is sin*—Simply to comply with the custom of others, without conviction, is sin.

15:1. *We that are strong*—We that have no such scruples about eating meat. *The weak*—Those who have such ideas. We should be patient with them.

15:2. *Unto edifying*—The aim and end

of pleasing them must be to build them up in Christian character. These words explain what Paul means by "pleasing men."

15:3. *As it is written*—Instead of continuing to cite the example of Christ, Paul introduces a quotation from the 69th Psalm to enforce his point.

TEST QUESTIONS

1. Of whose welfare must Christians think?
2. How can we relate this lesson to the liquor traffic?
3. How does the Golden Rule apply to this thought?
4. Is the conscience always right?
5. How and why must it be educated?
6. Should a legal right ever be given to do a moral wrong? Is it done?

"Booze"

The Lesson in Today's Life

By JOHN R. EWERS

Write his name high. It is given to few men to do, single-handed, what this man did. In a day of soft toleration, which admits that anything and



everything is perfectly right, it is a joy to make the acquaintance of Michael Demitrovitch Tcheli-sheff. That's the man — Tcheli-sheff. Catalog him in Class A along with Luther, Lincoln and the few other men of gigantic conviction. Miserable little convictions—that is what ails most folks. But Tcheli-sheff had one vast idea, big as an empire, wide as Russia; and that was that vodka must go. Cato the censor closed each speech by saying, "Nevertheless, Carthage must fall." It fell. Mountains begin to move when foreheads begin to vibrate. When Napoleon's temples throbbed, the continent of Europe shook. When Lincoln's intense thinking caused his brain to send out vibrations, slavery fell. When Luther's thought waves swept forth, they "hit the pope on the crown and the monks in the belly," as Erasmus put it.

Conviction, conviction, that's it. Hammer that idea in. One is disgusted beyond words with the loose, flabby, inconsequential mental habits of the average man. He thinks that the government needs the revenue, but he fails to think his problem through and see the cost to the government of the maintenance of jails, insane asylums, and homes for the wrecks of whiskey. He prates of personal liberty. Men have all the liberty

they need to behave themselves. Fools with automobiles should not have personal liberty. Youngsters playing with matches and razors should not have personal liberty. Your personal liberty ends where my rights begin. He talks of the employment furnished by breweries, distilleries and the like. I remember visiting the distilleries at Peoria and seeing trainloads of golden corn poured into the hoppers to make alcohol. What a waste! There is good, constructive work enough for every man in America. Labor's worst enemy is whiskey. I asked the warden of a state penitentiary how many of the inmates were the victims of drinking. He answered, "one hundred and one per cent!"

Church people must have clear-cut convictions about the whole business. They must not rent property for improper uses. No dodging behind agents can excuse in this. A decent man will dig with a spade before he will accept one cent of income from saloons directly or indirectly. The church is on one side and the saloons upon the other—and it's a battle to the finish. Just now it looks good for the church. Hold steady a little longer.

Yet we sidestep the temperance lesson in our Sunday schools or talk about it in such a listless way that our own lack of conviction is apparent. Go off and think your problem through. The ethics of this situation are so marked that you cannot coldly be neutral. You are for it or against it. I had a church once so situated that I had to pass four saloons to get to the building. Our church was open twice a week—the saloons all the time. Today there is not a saloon in that town and a new church building is rarely closed. "If meat makes my brother to offend, I will eat no meat while the world stands."

Disciples Table Talk

"The Church of the Open Door," in Toledo, Adds to Program

Central church, Toledo, O., has called Edward D. Goller as assistant pastor. It has become impossible for Grant W. Speer, pastor of the church, to attend to all the duties which devolve upon the leadership in a busy city church like Central, Toledo, which has become known as "The Church of the Open Door." Mr. Goller is a graduate of a four years' course in teacher training and has been a grade and high school teacher. Thus he is especially well fitted for the work of educational director of this church. For several years Mr. Goller served as field worker for the Sunday School Associations of Ohio and Indiana. He was also in pastoral service for four years. A feature of the first year's work of the new leader will be a series of lecture entertainments which have been presented with success elsewhere. Central church has won some reputation by its free employment bureau, which has been conducted with marked success.

Texas Church Profits by Fire

When Dallas, Tex., Central church building was damaged by fire a few months ago, it was at once decided by the leaders to build upon the portions of the structure not ruined by the flames, with a view to larger and more efficient work. The rebuilt portion, just completed, now houses ample Sunday school quarters and church and community gathering places. This part of the building includes thirty-two rooms. Among these are large parlors equipped with game tables and writing desks. An office has been provided for a social secretary, who will have charge of the building at all times when the building is open. An entirely new structure adjoining the rebuilt portion contains a chapel which is large enough to accommodate the Wednesday evening gatherings. The business meetings of the organizations of the church will be held on this evening after a six o'clock dinner. The roof of the new building will be used for open-air meetings in the summer. Harry D. Smith is the leader of this progressive work.

B. A. Jenkins Recommends a Permanent Secretary of State

Burris A. Jenkins, of Linwood Boulevard church, Kansas City, Mo., in a recent sermon stated that this country will either have to build a navy larger than that of the power having supremacy at the end of the war, or back up in the attitude it has taken toward world politics. He characterized this as aggressive. "The present war," he said, "is being fought by the stronger and more highly developed nations of Europe over the smaller and undeveloped nations. If we are going to keep foreign nations out of South America, when this war is ended we will have to have a navy bigger and more powerful than that of any European power. Our biggest ships now in process of construction carry only 14-inch guns, while those already in use in the navies of European countries carry 15-inch guns." Mr. Jenkins recommended a permanent secretary of state or a long tenure of office. This, he said, with a permanent diplomatic corps, was nec-

essary if we are to compete intelligently with foreign diplomatists. We have never had a foreign policy, he said, because we have never had a permanent diplomatic corps, depending on merit and training, not on politics. It is time we had one, Mr. Jenkins believes, if we are to have prosperity, peace and standing among the nations of the future.

New Officers of the General Convention

The new officers of the General Convention, elected at Des Moines, are as follows: President, Judge J. N. Haymaker, Wichita, Kan.; first vice-presi-



Judge J. N. Haymaker, of Wichita, Chosen President of the 1917 General Convention.

dent, G. A. Campbell, Hannibal, Mo.; second vice-president, E. M. Bowman, Chicago; third vice-president, Mrs. R. S. Latshaw, Kansas City, Mo.; treasurer, Col. Fred W. Fleming, Kansas City, Mo.; recording secretary, W. E. Crabtree, San Diego, Cal.; corresponding secretary, Graham Frank, Liberty, Mo. The new members of the executive committee are C. C. Chapman, Los Angeles, Cal., and J. H. Goldner, of Cleveland. The 1917 convention will be held at Kansas City, Mo., in May. The contesting city for the next convention was St. Louis.

Indiana County Churches Co-operate in Mission Task

L. E. Murray, pastor of First church, Richmond, Ind., reports that twelve churches of Wayne county, of which Richmond is the county seat, have co-operated in sending out a home missionary, as a living link in the Home Society. Of the \$300 contributed, \$215 comes from First church. This Richmond church has also entered the living link class during the past year, with Justin E. Brown, at Luchowfu, China, as its missionary. The contribution of this liberal congregation to the foreign work last year was \$635.75, the largest contribution from any Indiana church with the exception of Muncie. Last year \$1,395 was given to missions and benevolences from this people; this includes \$272 from the

C. W. B. M. and \$67 from the Mission Circle.

Loving Cup for Bible School Efficiency Goes to Oregon

An interesting feature of the Bible school sessions at Des Moines was the presentation of the loving cup which the Kansas state organization had offered to give to the state or district with the best record of efficiency for the year. Oregon won the cup, and according to the agreement will retain it for one year. The reports showed that this state had 112 schools striving to reach the standard set by the Pittsburgh convention. University Place church, Des Moines, in competition with the world, won the banner offered by the Colorado Springs Bible school for the best exhibit of hand work done by members of the school. This school also exceeded all other schools of the state in the amount given for American missions—\$100.

Washington, D. C., Endeavor Society Does Expert Printing

As fine a lot of publicity material as has ever come into this office has been sent in by members of the Christian Endeavor Society of the Vermont Avenue church, Washington, D. C., where Earle Wilfley ministers. This society owns its own printing outfit, which is worth about \$500. The enterprise was started five years ago, with a fund of \$100 advanced by members. The entire outfit has been paid for out of earnings from printing done in the little shop run by the Endeavorers. One of the finest pieces of work is a 50-page booklet celebrating the "Echoes" of the last big banquet given by the society. All cards, programs and other publicity material needed for the church and other organizations are printed in the home shop.

Celebration for C. J. Sharp, Pastor at Hammond, Ind.

It happened that the fifteenth anniversary of C. J. Sharp's coming to the pastorate at Hammond, Ind., coincided with the celebration of Mr. Sharp's fortieth birthday, and October 15 was made the occasion of an all-day rally at Hammond church. The several churches in the Hammond region which Mr. Sharp has been instrumental in organizing participated with his own congregation in the three services of the day and a basket dinner. J. H. O. Smith spoke at the afternoon service. Mr. Sharp spoke morning and evening.

Gift Brings Cheer to the National Bible School Leaders

When it was reported that the Christian Board of Publication had decided to discontinue its annual gift of \$5,000 to the national Bible school work with this year, there was deep gloom in the offices of the national secretaries; for many plans already made for extension and promotion would have to be abandoned if no gift was forthcoming. An appeal was made to R. A. Long, at the Des Moines convention, and he agreed to make a gift of \$1,250 for this work if the schools would raise \$3,750. R. M. Hopkins, national secretary, accepted the offer in behalf of the schools. The fruitfulness of the field in which the secretaries are laboring may be inferred from the report of W. J. Clarke, adult secretary, that the Disciples now have 9,967 adult Bible classes. It would be a scandal upon the Disciples if the national organization should be allowed to suffer in its work because of lack of funds.

Every school should plan to have part in making up the funds needed for further promotion. Write Secretary Hopkins, at Carew building, Cincinnati, O., that your school is planning to do its part.

A Specialist in Religious Education

W. D. Endres, pastor at Quincy, Ill., writes thus appreciatively of a man who deserves praise: "J. P. Rowleson, superintendent of religious education in the Sixth district of Missouri, was with us the last Sunday in September at the annual Promotion day exercises in the church school. The day was a most inspiring one and Mr. Rowleson gave us two splendid addresses, one in the morning and one in the evening. He has a great message. He is truly a specialist in his line. He gave us a splendid vision of the new type of religious education which many of our churches are striving to establish. The churches of the Sixth district have a rare man. If he can be held in that field for another five years, he will have established in the churches of the district the best type of modern religious education. We hope to have him back some time for a series of lectures in this church."

Dedication of New Bible School Home in Washington, D. C.

The dedication of the new \$30,000 Bible School House of Ninth Street church, Washington, D. C., on October 15, was the biggest thing of the month in the

city. The church at Maywood, a suburb of Oklahoma City, Okla., is but five years old, but today the church plant is valued at \$25,000, and there is a membership in the congregation of about 350. At the service of dedication of the new building the entire obligation was cared for, with a balance in hand of \$50. The three services were in charge of L. H. Otto, pastor at Maywood; H. E. Van Horn, of First church, Oklahoma City; E. S. Lain, of University church; A. P. Aten, of South Side church, and George L. Snively.


Church Shows Great Growth in Five Years

The church at Altoona, Ia., is reported to be the banner rural church of the Disciples. The congregation at Altoona owns its church property and parsonage, and in addition has invested in forty acres of ground. The proceeds of the sale of produce from this acreage are applied on church expenses. Arthur Dil-

The Banner Rural Church of the Disciples

linger, pastor of the church, had place on the rural church program at Des Moines, of which A. W. Taylor, of Columbia, Mo., had charge.

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linger, pastor of the church, had place on the rural church program at Des Moines, of which A. W. Taylor, of Columbia, Mo., had charge.

An Honor for a Disciple Pastor

O. S. Reed, formerly pastor of the church at Canon City, Colo., has been elected chaplain of the national organization of the G. A. R. His election took place at the recent national encampment at Kansas City.



Rev. Geo. A. Miller, Who Has Added to the Equipment of Ninth Street Church, Washington, D. C.

capital, so far as the Disciples were concerned. There were three services, led by the pastor, George A. Miller, and George L. Snively. The new school building will accommodate about 1,500 persons. The present enrollment is about 1,000, with an average attendance of nearly 700. The history of this aggressive church is an interesting one. Twenty-five years ago a few persons organized, on the northwest corner of Ninth and D streets northeast, the Ninth Street Christian church. The lot was purchased and a small chapel was erected on the rear. E. B. Bagby, of Virginia, was called to be the pastor, and remained in this relation from April, 1891, until October, 1906. George A. Miller followed as pastor, taking up the work on Jan-

uary 1, 1907, and still occupies that position. Before the chapel was paid for the congregation had outgrown it, and it was torn down and a large, handsome structure costing over \$30,000 erected in its place. Before this building was paid for the Bible school had grown so large that it was necessary to buy a residence to the west of the church. This was remodeled and used for the primary department of the school. It was only a few years until more room was needed and a second residence was purchased, and last spring a third was bought. These were torn down and upon this site, as a part of the church building, has been erected the modern Bible school house at a cost of about \$30,000, exclusive of the lots. Mr. Snively remained with the church for ten days following the dedication services for a brief evangelistic campaign.

Dr. E. T. Murphy, of Chicago, has accepted the pastorate of the churches at Henry and Putnam. Mr. Murphy has had several years' experience as a preacher. During the past few years he has practiced medicine in Chicago, but was anxious to return to the ministry.

E. M. Norton has just closed a meeting with the church at Potomac, for which he has preached four years. There were eleven additions. E. C. Cameron, of Springfield, Mo., led the singing.

Andrew J. Scott, of Fisher, reports that at the end of the fiscal year the church had \$200 in the treasury. As the new year opened, advance pledges were paid in, so that they now have several hundred dollars on hand to meet current expenses.

C. C. Hill, Lovington, just closed a three weeks' campaign with the Bushton church. There were twenty-two additions during the meeting. Mr. Hill has

preached for the Bushton church for some time.

J. Alexander Agnew, who has recently taken the work at Mt. Carmel, comes into Illinois with a splendid record for good works. We welcome him to our state.

W. W. Vose, of Eureka, evangelist for the Fifth district, is in a good meeting at Newmanville. They had a basket dinner on the 22nd. All the preachers in the vicinity were invited to take part in an afternoon program.

The state secretary spent Sunday, October 15, with the churches in Champaign and Urbana. At the University Place church, Sunday morning, Dr. R. E. Hieronymus, community advisor of the University of Illinois, preached, in the absence of the pastor. There was one addition. T. L. Cummings, of the Webber Street church, Urbana, had thirteen additions at the morning service. The secretary spoke for this church in the evening. Another made the good confession.

Sunday, November 5, is Illinois day. The reports that come to the office about the preparations for the day are encouraging. We expect a good offering. The new plan of state and district work that the State board is outlining will be hastened by a liberal response on the part of all the churches.

H. H. PETERS,
State Secretary.

Unusual Success in the Southland

The South is not considered the most fertile territory for successful religious work, but recent developments at Shreveport, La., are encouraging. Claude L. Jones is pastor at Central church, Shreveport, and E. E. Davidson has been holding evangelistic services there for about a month. On the second Sunday in October there were 659 persons present in the Sunday school session, and seventeen persons enlisted as members of the congregation on that day. It has been decided to continue the services indefinitely.

Union Opportunity in Pennsylvania Town

The Christian church at Ebensburg, Pa., has been invited to enter a union organization of the churches of the town, and a special inducement has been offered. David E. Clark, a Christian layman of Pittsburgh, has proposed to give \$25,000 to be used to erect a new union church building. Mr. Park makes his summer home in Ebensburg. The other congregations of the town are Methodist, Congregational and Baptist. It seems doubtful whether the offer of the generous Mr. Parks will be accepted.

Marriage of Russell F. Thrapp, of Los Angeles, Cal.

The report comes of the marriage of Russell F. Thrapp, pastor at First church, Los Angeles, to Miss Clara Mande Dixon, for the past two years the soprano in the quartet which leads in the music at First church. Mrs. Thrapp has had advanced vocal training under the best teachers in New York City. The marriage ceremony was performed by J. E. Collom, an elder of Mr. Thrapp's church, and a close personal friend. Since Mr. Thrapp's coming to Los Angeles, five years ago, over 1,500 persons have been added to the membership of the congregation. He came to this western field from First church, Jacksonville, Ill.

Another School of Methods for Kentucky

Kentucky, under the leadership of State Bible School Superintendent Walter E. Frazee and his aids, seems to take first place in the success of its schools of methods. Not many weeks ago a most successful school was reported at Lexington. During the first week in November comes the All-Western Kentucky School of Methods, which will be held at First church, Mayfield, Ky. Lectures will be given by W. J. Clarke, Miss Cynthia P. Maus and Miss Hazel A. Lewis, of the national Bible school organization; Howard J. Brazelton, of the Mayfield church; Roy K. Roadruck, associate superintendent of the state association, and Marion Stevenson, of St. Louis. The first session will be held on October 30. Information may be had concerning the school from Roy K. Roadruck, 410 Keller building, Louisville.

Apportionments of Bible Schools for Home Missions

The Bible School Department of the A. C. M. S. has set \$50,000 as the goal to be reached this year for home missions by the Bible Schools of the brotherhood. The apportionments are made by states and districts. The following are the state apportionments: Alabama, \$250; Arizona, \$100; Arkansas, \$250; California, north, \$1,100; California, south,

MERELY A SUGGESTION

There is a certain minister who sits down at his typewriter some time during the week, and jots down from three or four to a dozen brief items of news concerning his own church and others with which he happens to be in touch. He cuts out all the non-essentials, and boils his information down in such a way that the news editor has to give it but a glance before tossing it to the linotype. Why not YOU try this? Use a typewriter, if possible. You will be surprised to find how much news you know that hundreds of others would like to know too. Try the plan, and co-operate with THE CHRISTIAN CENTURY in giving its readers the best news service possible.—News Editor.

\$1,500; Canada, \$200; Colorado, \$800; Connecticut, \$50; District of Columbia, \$600; Delaware, \$5; Florida, \$275; Georgia, \$400; Idaho, north, \$100; Idaho, south, \$200; Illinois, \$5,000; Indiana, \$6,000; Iowa, \$1,500; Kansas, \$2,000; Kentucky, \$10,000; Louisiana, \$100; Maine, \$15; Maryland, \$300; Massachusetts, \$100; Michigan, \$500; Minnesota, \$200; Mississippi, \$150; Missouri, \$5,000; Montana, \$200; Nebraska, \$1,000; New Jersey, \$200; New Mexico and West Texas, \$200; New York, \$900; North Carolina, \$200; North Dakota, \$25; Ohio, \$6,000; Oklahoma, \$1,000; Oregon, \$800; Pennsylvania, east, \$900; Pennsylvania, west, \$1,800; Rhode Island, \$5; South Carolina, \$75; South Dakota, \$75; Tennessee, \$750; Texas, \$1,500; Utah, \$10; Vermont, \$25; Virginia, \$600; Washington, east, \$600; Washington, west, \$700; West Virginia, \$400; Wisconsin, \$150; Wyoming, \$50; Colored Schools, \$200.

First Church, St. Louis, in Earnest About Cleaning Up in St. Louis

The St. Louis Times says of John L. Brandt's campaign to clean out the vice plague which infests the district in which First church is located: "There is an intensely earnest purpose behind this movement. In the words of Dr. Brandt, the organization it is proposed to form will 'have tacks in its teeth.' And to this sharp announcement the militant pastor of the First Christian church added: 'There will be no halfway ground. We are going to purify our own section.' Thus a substantial and effective beginning in civic house cleaning is promised by influences which will not be laggard in action. If the forces which are to be rallied by the churches in the West End which will join with Dr. Brandt's congregation to 'purify their own section' can accomplish their determination, so also can others elsewhere."

Successful Work of Texas Pastor

During the past five weeks forty-three persons have been added to the membership of the McKinney, Tex., church, of which W. P. Jennings is pastor. Thirteen of these came into the church on one Sunday. Over a hundred additions are reported for the past year.

Training School at Los Angeles, Cal.

The second annual session of the Los Angeles Training School for Religious Workers was a success. Edgar Lloyd Smith, director of religious education for the Disciples in California, had charge of the school, which was held under the auspices of the state Christian Missionary Society. The school met with First

church. Many new phases of instruction were added this year.

Disciples of Columbus, Ind., Meet in Annual Celebration

The thirteen Disciples churches of Bartholomew county, Ind., held their annual meeting two weeks ago at the Tabernacle church, Columbus, where W. H. Book leads. M. T. Reeves served as chairman. Bible school was conducted at 9:30, communion service at 10:30 and preaching service, with Mr. Book in the pulpit, at 11 o'clock. Dinner was served in the church dining room. At two o'clock in the afternoon round table talks were given by several of the leaders and F. Z. Burkette, of Greensburg, delivered an address. At the afternoon service the East Columbus choir had charge of the singing.

The Youngest Delegate at the Convention

The youngest delegate present at the Des Moines convention was Frederick Harrell, 12 years old, of Logansport, Ind. This was his seventh convention. This year young Harrell was elected delegate with full credentials from Ninth Street church, Logansport. His ambition is to be a foreign missionary.

★ ★

—P. H. Welshimer, of Canton, O., spoke at Alliance, O., recently on "The Teacher the Pivotal Person in the Sunday School."

—H. J. Lunger, recently of Charlottesville, Va., began his new work at First church, Rochester, N. Y., October 15.

—Mrs. Anna A. Clark, for many years a leader in Central church, Indianapolis, and at present adult superintendent in this school, has had a serious time recovering from an automobile accident of seven weeks ago. Mrs. Clark was thrown from her car and pinned beneath. Dr. A. J. Clark, Mrs. Clark's husband, was also hurt, but not severely.

—Claris Yeuell, who has been preaching in West Virginia for some time in order to be near his son, who was in Bethany College, is now anxious to resume regular pastoral work. He can enter a new field at once.

—A. W. Vandervort, of Minnehaha church, Minneapolis, Minn., is preaching a series of sermons on tithing.

—O. E. Kelley is closing his work at Advance, Ind. He has done an unusual piece of work there. His interest in the rural problem has led him to try some new methods which have been very successful. Recently he held conference in connection with our churches in Jamestown and Brownsburg. Workers from the state office, Indianapolis, and a professor or two from Purdue University made addresses.

—Central church, Lebanon, Ind., of which A. L. Ward is the minister, held its annual meeting Thursday evening, October 19. All reports showed a remarkable increase in the work. The annual meeting was changed from January to October to put the church in line with the national convention. In the past nine months there have been 105 additions to the church. The offering to missions in the same time was \$1,135. At this rate the church will give more than \$1,500 within the year.

—The leaders of the church at Rudolph, Ohio, are contemplating an addition to their building in order to better provide for religious education.

Chicago Disciples to Have Lovefeast of Fellowship and Song

The new Disciples Hymnal will be christened at a great meeting of Chicago Disciples to be held in Memorial Church Thursday evening, Nov. 2. All the pastors of the city and surrounding towns are being invited to be present, together with their choirs and large delegations of their memberships. A combined choir will lead the singing. Besides launching the new hymnal, it is hoped to make of the evening an open door to an efficient, harmonious and enthusiastic year's work for Chicago Disciples. Pastors and others will speak. Most of the time will be spent in song and fellowship. The ladies of Memorial Church will serve supper from 6 to 7 o'clock. The "Sing" will begin at 7:30, though people coming any time before 8 will not be considered late.

—"Safety First Week" was recently observed generally in Youngstown, O., and as a feature of the week's exercises, W. D. Ryan, at Central church, gave an address in appreciation of the work of the late Dr. Josiah Strong, the originator of the slogan, "Safety first."

—Henry Hagemeier, formerly pastor at Whitesboro, Tex., will assume the pastorate at Plainview, November 1.

—An interesting feature of the late convention of Kansas Disciples, held at Independence, was a conference on tithing, led by Secretary Bert Wilson.

—The dedication of the remodeled church building at Olathe, Kan., took place two weeks ago, with C. R. Scoville in charge. More than enough money to pay for all improvements was raised. W. H. Scrivner is pastor at Olathe.

—During the fall "decision week," and on six Sundays immediately preceding, observed at East Dallas, Tex., church, sixty-seven persons united with the congregation. There is now a membership of over 1,000. John G. Slayter leads at East Dallas.

—President E. M. Todd, of Christian University, Canton, Mo., spoke at the Keokuk, Mo., church on October 15.

—B. A. Channer, of Goodland, Kan., has accepted the work at Herrington, Kan. He is already on the field.

—Lawrence Dry, who has been elected assistant pastor to H. H. Harmon at First church, Lincoln, Neb., was formerly pastor at Peru, Neb. J. L. Kohler, who resigned the First church position, has become general secretary of the Y. M. C. A. in Fremont, Neb. A new \$75,000 building has been erected for the Christian Association at Fremont.

—E. E. Mack has closed his work at Cherokee, Ia., to assume the pastorate at Grand Island, Neb., which is the third city in size in Nebraska.

—According to late lists, fifty missionaries have gone out from Drake University.

—The Christian News, of Des Moines, speaks enthusiastically of G. W. Muckley's message delivered at University Place church, Des Moines, on Sunday morning of convention week. Mr. Muckley considered "The World Conference at Panama."

—Capitol Hill church, Des Moines, is prospering. Two weeks ago there were 680 persons present in the Bible school session, a gain of 300. Fourteen persons were added to the church membership during the day, ten of these by confes-

sion of faith. Mr. Cole is a Bible school man with a popular message as to the work of the school. He has recently delivered addresses before various county conventions in south Iowa.

—T. F. Rutledge-Beale, a Drake student-pastor, recently come from Canada, has taken the work at Bagley, Ia., to succeed Harry Leach, who is now at the University of Chicago.

—Isaac S. Bussing, who has led in the work at Davis Street church, Ottumwa, Ia., for two years, has received a call to continue indefinitely. Over two hundred persons have been added to the church forces during this period. Through his "Workingmen's Triangle Brotherhood," Mr. Bussing is reaching out to the virile manhood of the entire community. Mr. Bussing came to Iowa from Albion, Mich.

—During C. R. Scoville's campaign at Marysville, Mo., 1,645 persons were enlisted in the work of the church.

—Speaking in behalf of better church architecture, A. B. Philpott, of Central church, Indianapolis, Ind., stated that "some of the church buildings are no better looking than a pickling factory."

—At an "old people's meeting" at the Georgetown, Ky., church, there was a man present who had been a church member for seventy-two years. Over fifty persons present had been members for over forty years. These were asked to come forward, and while the choir sang "Blest Be the Tie That Binds," the 250 old people in attendance shook hands.

—John W. Kerns, of Central church, Austin, Tex., who was called to the pulpit of Magnolia Avenue, Fort Worth, was asked by his former congregation to

reconsider, offering to increase his salary. But Mr. Kerns announces that he will accept the Fort Worth work.

—M. J. Grable, who has served the Salem, O., church for fifteen years, has been re-elected for another two years.

—Tennessee's next state convention of Disciples will be held at Seventeenth Street church, Nashville. The following officers were elected for the following year at the recent meeting in Knoxville: President, L. D. Riddell, Johnson City; vice-president, J. M. Cowden, Tullahoma; secretary, E. H. Koch, Nashville, and state C. E. superintendent, Gus Ramage, Nashville.

—The Newman, Ill., congregation early this month burned a mortgage and all notes and bills against the church, the total amounting to \$3,052.14. After all debts were paid a balance of \$400 in cash remained over. The pastor at Newman is J. Frank Hollingsworth.

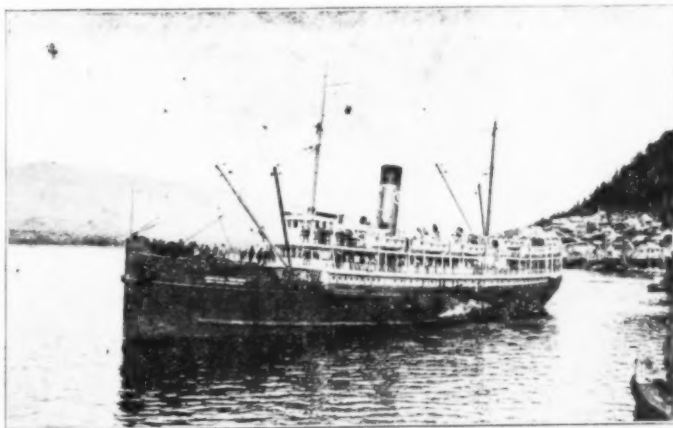
—W. W. Wharton preached to large audiences at Central church, Jacksonville, Ill., on October 15, in the absence of the pastor, M. L. Pontius, at the Des Moines convention. Mr. Wharton began an evangelistic campaign this week in St. Joseph, Mo.

—J. P. McKissick, of Harriman, Tenn., is assisting J. Lem Keevil, pastor at Fifth Avenue, Knoxville, in a series of evangelistic meetings.

—E. B. Bagby, newly elected pastor at Columbia Heights, Washington, D. C., recently preached two sermons in the old postoffice building, at Washington, his subjects being "The Joy of the Second Mile" and "The Departing Angel."

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—As much from the Bible School for American Missions as for Foreign Missions. The workers at Akron, Ohio, High Street are determined to make good on this aim this year. Through the leadership of their superintendent, F. M. Root, they plan to contribute \$480 to American Missions between October 1, 1916, and September 30, 1917. Will your school take a similar aim? Get the literature and make a worth while attempt November 26. Write Robt. M. Hopkins, Carew building, Cincinnati.

—Fred Jacobs will close his work at Zionsville, Ind., to attend Yale Divinity School.

—The 1917 Kentucky State Convention of Disciples will be held in Campbells-ville during the week beginning September 18. The 1916 session proved to be the largest in point of numbers in the history of the state work.

—Dwight L. Pendleton, of Winchester, Ky., teacher of the great men's Bible class of the church in that town, one of the largest classes in the country, gave an address recently before the Twentieth Century Men's class of First church, Owensboro, Ky. Mr. Pendleton is a lawyer by profession.

NEW YORK

A Church Home for You.
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142 West 81st St., N. Y.

—So large was the attendance at the Rally day Bible school session at First church, Bartlesville, Okla., that the *Lathe News* made a moving picture of the school. The goal for the day was set at 1,001 present, but 1,087 persons were counted in attendance. Two simultaneous services were held. C. H. Hulme is pastor at Bartlesville.

—Z. T. Sweeney, of Columbus, Ind., gave the principal address at the mass meeting of the Cincinnati Christian Missionary Society held early this month at Central church. His subject was "The Gospel as a Civilizing Power." A great chorus choir led the singing.

—W. Garnet Alcorn, pastor at Hot Springs, Ark., has received a report that the younger of his two brothers, who are soldiers in the British army, was killed in action during August "somewhere in France." This is the first death in Mr. Alcorn's family of twelve children.

—R. O. Wickham, of the Ligonier, Ind., church, reports that the Ligonier high school has introduced regular credited courses in Bible study. Mr. Wickham will have charge of one of the classes, which meets each Wednesday at eight o'clock in his study at the church.

—A Men's Club has been organized at Central church, Pasadena, Cal. A program has been mapped out for the next nine months. W. H. Bagby, formerly of Salt Lake City, gave an address at the first meeting of the club, his theme being "The Menace of Mormonism."

—Nebraska has twenty-two Bible schools having more than 500 members each, the largest of these being the Christian Bible school at Beatrice, with an enrollment of 1,100.

—The Disciples of Christ in annual business session at the Des Moines convention voted no indorsement of the League to Enforce Peace.

—In the October issue of *The Christian Union Quarterly*, the editor, Dr. Ainslie, has an opening editorial on "The Real Problem Toward Unity." E.

B. Barnes, of Richmond, Ky., has an article on "William, Prince of Orange, an Apostle of Tolerance." Other excellent articles make this issue an especially attractive one.

—D. G. Dungan is in an excellent meeting at Elizaville, Boone county, Ind. To date he has had about 30 additions.

—First church congregation, South Bend, Ind., has had a motion picture machine installed. J. M. Alexander, pastor at First church, purchased the machine in Chicago. He will present pictures of Bible lands and Biblical themes on Sunday evenings.

—H. W. Hunter is conducting evangelistic services at his church in Wellington, Kan., with Ross S. Davis, of Greenfield, Ind., leading in the singing.

—The Iowa laymen and ministers present at the temperance sessions of the Des Moines convention passed a resolu-

tion recommending E. T. Meredith for governor of the state and urging the defeat of W. L. Harding.

—At the reception given by Twenty-fifth Street church, Baltimore, Md., to its new pastor, B. H. Melton, many of the city's churches were represented. Among those on the program were H. C. Arnold, of Harlem Avenue; G. C. Richardson, of Christian Temple; W. I. George, of Wilhelm Park. Arthur B. Cross spoke for Twenty-fifth Street.

—Among the speakers at First church, Birmingham, Ala., during the pastorless period since the going from this pulpit of Mr. Atkins, are: Rev. Mr. Duffy, of Bessemer, Ala.; R. Lin Cave, of Nashville, Tenn.; and Z. T. Sweeney, of Columbus, Ind.

—Herbert L. Willett, Jr., whose articles concerning his recent experiences in the war countries have been much enjoyed by readers of these pages, gave an address last Sunday at Memorial church, Chicago, on "In and Out of Turkey."

—The church at Atchison, Kan., is promoting a special evangelistic campaign, with H. H. Clark, of Denver, preaching and W. R. Loupe in charge of the singing.

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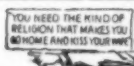
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Disciples Publication Society

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700 E. 40th St., Chicago, Ill.

—The Veterans' Association met at the church at Eureka, Ill., recently, and among the speakers were Prof. A. C. Gray, Prof. Silas Jones and Prof. Roy L. Moore. Special orchestra music added to the attractiveness of the occasion.

—Melvin Menges has accepted the work at Gas City, Ind., to succeed J. R. Luckey, recently resigned.

—C. H. Swift, who came to the Carthage, Mo., pastorate but a short time ago, has been elected president of the Carthage Ministerial Alliance.

—M. J. Grable, of the church at Salem, O., will make a tour of three months in the Orient. A farewell reception was given for Mr. Grable by his congregation. On this occasion he was presented with a sum of money.

—H. K. Pendleton, of Central church, Houston, Tex., delivered a sermon at the first Presbyterian church, in Houston Heights, in a series of meetings being addressed by Houston's pastors.

—B. H. Cleaver, at Canton, Ill., conducted his own revival this year, and seventeen persons were added to the church membership as one result of the effort.

—Paul Ward, son of A. L. Ward, of Lebanon, Ind., is in Union Seminary and Columbia University again this year. This will be his third year in these institutions, having taken his M. A. from Columbia last year.

—Bible School Day for American Missions comes November 26. The money contributed at this time makes possible the constructive work, which the American Christian Missionary Society is continually doing for the schools of the brotherhood. If your school is not among the many schools already planning to have part in this service begin at once. Get the exercise "Farthest North," from Robt. M. Hopkins, Cincinnati. It's full of good material.

* *

OHIO SECRETARY'S LETTER

Ohio day is the one thing on the horizon just now. The secretary wrote to every church in the state two weeks ago, saying that a dozen urgent calls were unanswered. To answer even the more pressing would add \$2,000 to the expenditures of the year. The offerings of the churches are the source of this extra \$2,000, or they will be the indication of our failure to measure up to our duty. Two thousand dollars increase in church offerings in one year means determined effort on the part of church leaders.

Since that letter to churches went out two weeks ago, five more appeals have come. In one of our cities is a rapidly growing district unchurched. A group of Disciples there are anxious to serve the community by organizing a church. In ten years we will have a church there of 300 members, in a property worth \$15,000, which will double in both respects in another ten years.

What say you? Is this worth a day's income per year? Will you give the gift and spend a half day soliciting others to join you?

The promise of this new field is not overstated. The churches planted or helped by the state society since 1900 have now a membership of 16,775. The last yearbook shows that they gave to missions last year \$7,049.16 and seventeen of them are yet mission churches. They hold church property worth \$688,500 and twenty-three of them are yet occupying tabernacles or partially completed buildings.

Christian work in Ohio brings results. The church property spoken of above amounts to four times the whole expenditures of the society in these sixteen years. Those gifts to missions by our mission churches are a 60 per cent dividend on the average annual income of the society. A work so fruitful makes heavy claims on the Lord's stewards. A work so strategic demands strong support from the captains of the Lord's hosts.

Ohio day is November 5, and every Sunday thereafter till every member of every church in Ohio has expressed his zeal for a Christian Ohio by an adequate gift for Ohio missions. Help these brethren in these newest fields to hold forth the word of life. I. J. CAHILL.

Write

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